

A PRAYER AND ITS ANSWER

Let youth, the morning of your days, be cheered with the light and joy of religion: and though life may be somewhat a cloudy day, its progress will be pleasant, and its close delightful as a summer evening.

They are learning in the West that a man with no belief is like the tin dogs in an express packing box. "Where are they going?" was asked. "They don't know," he answered. "They have eaten their directions." Doubtless they are the people we read about in Philippians 3:19.

In the banquets described by Plato, Xenophon, and Plutarch, the food is not mentioned at all. There is such a banquet of mind that these ancient writers did not think of food. Their higher natures had such a feast that the feeding of the body was not mentioned. And so we should magnify the still better feast which the Christian may enjoy, for we have a table spread by the Lord himself, which Plato, Xenophon, and Plutarch never dreamed, and while we do not despise care for the body, the soul feast is the best of all.

A man with a kodak was anxious to get the picture of some scenes we were passing. He was very busy pointing his instrument, and, as I thought, getting impressions, but I found on examination that he had not a single negative. The difficulty was the cap of the kodak was not removed, and the light could not enter. Everything else was right. And so it is with many a human heart. The cap of prejudice or ignorance, perhaps business cares, is on the mind, so that the light of God cannot enter.

The time is perilously near when the Brussels treaty for the extinction of the African slave trade must fail. The British Government and the United States are not met. Seventeen of the nations entering into the convention have ratified it; but one more is necessary, and if its assent is not obtained by February 2, all goes for naught. It is passing strange that our great republic, which made the slave-trade piracy over eighty years ago, and has since abolished slavery itself within our borders, should be

stood that there is real danger that it will fail of action or be otherwise defeated, even by the Senate of the United States.—Ex.

The distinction between Church music and God's praise is of vital importance. They are two things separable and may be wholly distinct. There may be the finest music, faultless in its taste, and execution, sacred in its character, without one element of praise. Praise means to think highly of God, and express through the lips, the heart, exalted estimate of him. The musician may have his soul in the music and render it with all the grace and influence of art and genius, and God be far away. Praise puts God in the heart, and its songs flow out in melody to him. Many are making the serious mistake of substituting Church music for God's praises. Praise is of first importance in God's service. Its virtue cannot be magnified. Church music serves the purpose of flowers at a funeral.

Fish of such size that they can swallow a man whole, and which are formed as to naturally swallow their prey whole, have been found in the Mediterranean. The white shark, *Carcharias leucas*, is the largest of this kind, and is the only one of which there are no records except between Sicily and the coast of Africa, showing its prey whole or cutting off a portion of it. It cannot hold its prey or swallow it piece-meal. Its voracity leads it to swallow at once all which it can. A natural historian of repute relates, "In 1758, in stormy weather, a sailor fell overboard from a frigate in the Mediterranean. A shark was close by which, as he was swimming and crying for help, took him in his wide throat, so that he forthwith disappeared. Other sailors had leaped into the slop to help their comrade while yet swimming; the Captain had a gun which stood on the deck discharged at the fish, on which he stuck it so that it fast out the sailor which it had in its throat, who was taken up alive, and partly injured, by the slop which had taken up the fish and died. The Captain made a present of the fish to the sailor who, by God's providence, had been so wonderfully preserved. "The sailor went round Europe exhibiting it."—Pusey.

Mr. Moody in Scotland; Mrs. Moody

Mr. Moody in Scotland.—Mrs. Moody and children in Italy.—Future plans of the great evangelist.—Peace of the East in Issue.—The European Situation.

Everybody knows that Mr. Moody has begun another great campaign in Scotland. He finds the field white unto the harvest, and is thrusting the sickle with all his might, gathering in sheaves for the heavenly garner. If possible, he is working harder than ever. Requests for his services are pouring in from every quarter, and everywhere he goes, he gathers to him a throng of converts. He is not attending to his labors. Mr. Moody is preeminently a man of hard work. An American lady, now living in Florence, who was much associated with Mr. Moody in his hospital and battlefield work during the war, tells me that he was just the same then, always ready for work, and for work of any kind, for mental and unpleasant being not taken with as much alacrity as good-will with any other kind. His motto seems to be: "Whatsoever thy hand findeth to do, do it with thy might." He has learned the "kingdom of Heaven suffereth the wicked to enter therein, but the example of the Divine Master, who was intensely busy during the whole of his public life. Having heard that Mr. Moody intended to extend his labors beyond England and Scotland, visiting Paris and probably Syria, I determined to see what could be done to realize a cherished desire, viz: to have him visit Italy, especially Rome and Florence, where so many English Saxons are residing, many of whom are quite careless concerning spiritual things. I felt pretty sure that such a visit might result in a three-fold blessing, viz: to our Italian workmen, to the Christian who would thus have a chance to see and hear the flood-gate, and possibly catch some of his holy zeal; and lastly, to Mr. Moody himself, in enabling him to study the situation at the fountain-head of Romanism.

While circulating a petition to effect, to secure signatures, to the surprise I learned that Mrs. Moody and her children were in Florence en route for Egypt and Palestine, called at once to learn from her quarters if there was any hope of the scheme being realized. I was deceived by young Mr. Moody, whom I made known the object of my visit. I did not hesitate to tell him that the Scotch pastor here, claiming: "My dear brother, it is foolishness. What could he do in Florence? How many would he have to hear him. Let him come to visit, as his friends are hanging on his lips, to hear every word he utters. Thousands are praying for general outpouring of the Holy Spirit upon Scotland. He is stirring up the whole nation, and his work in Scotland will be felt to the ends of the earth, for it will mean renewed zeal and activity in the churches, larger contributions to missions, and many young men for the foreign field, not make the least effort to get away. Why, I do not want him to go even to England."

Mr. Moody informed me that his father intended to confine his labors while abroad almost entirely to visit Syria, though he did hope to visit Paris, and possibly Sweden and Norway. "I had heard," I remarked, "that he might go to Syria, and I hope that he could be induced to stop and spend a few days with us here in Florence." "Yes, it is true that father is very anxious to visit Palestine, and he may do so in the spring, but it will be a flying trip, and he would probably not be willing to stop anywhere on the way, for he would wish to spend all his spare time in Palestine. The truth is, leaving America this time, father planned to extend his trip to India, a country he has long wished to visit, but a prominent London physician who lived many years in India, introduced him to give up the idea for the present, at least. Years ago father had a sun-stroke, and he was told that he might be prostrated by the heat in India, or, at least, that he would be unable to do much work. Then, he is a very poor sailor. In crossing the ocean, this time, he suffered a fearful trip, and yet father endured faithfully all the way, scarcely leaving his bed during the entire journey. He is also somewhat afraid of apoplexy, several of his family having died with it. Besides, he is an old man, and he would find it very difficult and unnecessary to work through an intense heat."

"The best kind of schemes of men and men gang at ally; or rather should say: 'Man proposes, but God disposes.' For the present, at least, a pet scheme seems impracticable and must be abandoned, or, at any rate, postponed.

We have just had two prominent English Baptist ministers with us who were returning from the Peace Congress in Rome. Our Sunday-night service was given up largely to these brethren, and they delighted us with their earnest gospel talks. The Peace Congress did not accomplish all they had hoped for, but they expressed themselves as gratified and encouraged. Representatives from twenty-two of the world were present, though the Anglo-Saxon element predominated. England sent twelve members, Parliament, France and Germany were also well represented. The American delegates assured the Congress of their own and of their country's interest in the important, but difficult task they had undertaken; but something of a ripresent was created by the following incident. Our President was present in

May trip to Cuba...

My trip to Cuba, though brief, was full of interest. The object of my visit was to pay the second installment due on the house of worship purchased in Havana. I reached Havana on Wednesday morning, the 30th, and immediately put myself in communication with the parties to whom the payment was to be made. The next day the matter was consummated, and the full amount due at this time paid to the parties. There remains one more payment which falls due next December.

It may not be inmodest for me to say that I am a greater man in Cuba than anywhere else on the face of the globe. When the steamer arrived in Havana on Wednesday morning, Brother Diaz and a number of other brethren came out to meet me. As I was entering the war in the institution which carried us, he told me that quite a number of the congregation were on the shore awaiting my arrival. When we landed I found more than a hundred Baptists lined up in a solid column ready to greet me. In the front rank was the school, recently established, dressed in uniform made of sailor suits. Brother Diaz, with the pastor of the sailing baptist, and the pastor of the "Baptist School," all of whom shook hands with everybody, especially with the young ladies of the school. I need not say that I was exceedingly gratifying to have the Cuban Christians greet me so cordially.

My stay in the city was brief, and the business on which I went engaged my attention so fully, that I could but little opportunity of seeing the brethren in their meetings. I attended the prayer meeting at Brother Diaz's church on the night of the 31st, when the topic of the evening was: "Taking account of the blessings of the past year, and laying plans for the future." Nearly a dozen brethren made brief speeches in Spanish, which I did not understand. Brother Porta made one which Diaz was kind enough to translate for me into English. He said: "Brethren, a few years ago I was bankrupt, a poor beggar who had nothing; but a kind friend, the Lord Jesus Christ, took me into partnership with him, and now I do not know how rich I am. He owns the resources of the universe, and He counts me as one of His children and heirs, I think I am worth several millions in riches that never perish."

The meeting was a very pleasant one. Before I close I talked to the brethren, Brother Diaz interpreting for me, commending them for their faith and patience in the past, and exhorting them to continue in the same untiring devotion.

On the morning of the first of January Brother Cove's Sunday School of his Christian church, of the Young Men of the Sunday Schools had adopted the plan of each having its Christmas festival, instead of holding one at the central church with Brother Diaz's Sunday School.

When we reached the place, though the hour was early, the room was full to overflowing. I had to wear my way along through a mass of children in order to secure a position from which I could look upon the Christmas tree and the children's presents. People continued to arrive, and the doors of the rooms in the rear, opening into the church, were opened for the admission of ladies the men coming late were excluded. How many were present, I will not undertake to say, but all the standing room inside, and a considerable portion of the sidewalk outside, was occupied by those eager to see and hear. Exercises consisting of singing and prayer, and brief recitations by the children preceded the distribution of the gifts. As these were all in Spanish, of course I could not enter into the spirit of the occasion, but the grown people as well as the children seemed to enjoy them immensely.

The recitation of one little tract which produced more than ordinary amusement, was translated for me by Diaz, and was about as follows:

"Thank the Lord for Christmas! Thank the Lord that Christmas has come. Thank the Lord for the Christmas tree; and thank the Lord that there is a present on it for me!"

It was gratifying to see how many intelligent, cultivated looking men and women were present on this occasion. Most of these no doubt were members of the Christian church, and were parents of the children of the Sunday schools.

Baptist schools are a great power in Havana.

Brother Diaz exercises a wise precaution in the selection of the girls for the high school recently established there. He is only receiving such as he can be assured will remain long enough to receive an education that will fit them for the duties of life and great usefulness in the Master's cause. To guarantee this certain legal steps are taken in the case of every one who comes into the school, in which parents enter into a contract which secures this end.

One day I asked Brother Diaz whether 114 people were manifesting the same spirit of zeal and consecration as the first few? His face brightened up with expression such as I have never seen elsewhere. He said: "General Lord would be proud when somebody asked him about the fighting qualities of his soldiers, and he replied with emotion: 'Oh, yes; just as well as ever, and I believe a little better than ever before.'"

In reply to my question as to how many had been baptised since the last meeting of the Southern Baptist Convention, he replied that he did not know exactly, but he supposed about one hundred and twenty-five. As far as I could see there was no abatement of interest, no flagging

city outside of our churches, sympa-

Yours truly,
 I. T. TICHENER.
 Atlanta, January 11, 1892.
 A LETTER FROM COLUMBUS.
 DEAR DOCTOR HARRIS:—No
 that you have arrived at an
 estate, and have even become
 "senior;" let me send you the greetings
 of the New Year. Now that
 you have solved the question, "What
 Now?" and assumed the high office
 of "Editor in Chief" of THE RECORD, let
 me say to you that I believe your
 brethren of the State will attest the
 approval of your decision by giving
 you their hearty support. Only
 into it with a will; put on your
 and crack the whip, and we will pay
 for you. We believe in you; believe
 in us, and God's blessing be upon
 all as we set about doing his work
 1892.
 I had intended to write you about
 my
 VISIT TO ARKANSAS,
 what a wonderful country that
 around the world. The State of
 State University! People on the
 side of the Mississippi can form
 right idea of it until they see
 and they are apt to laugh at
 Arkansas, and slightly curl the
 when they laugh. When, however,
 they get a sight of it for themselves
 and learn something of its great
 varied productions, the lip is apt
 to relax and then take on a different
 curve. I confess that my visit was
 surprise and a delight. Everything
 one wishes to eat can be found at
 Fayetteville, even the oyster. And
 the best of it is, they raise it all
 except the oyster, which they employ
 some people about Smythville
 Bay to raise for them. Especially
 the country prolific in fruits, such
 as among which is the apple. The
 Davis variety of this, abounds here,
 but it is valued chiefly as being
 sweet keeper and profitable to send
 off to the States that raises apples.
 There, besides the "Wonderful
 Sharon," which is the successful
 the celebrated Auburn apple.
 I was particularly struck with the
 fact that I saw very few natives
 of the State there. Of all the acquaint-
 ance I formed, only two of the
 grown people were, I think, Arkans-
 asians. "Where are the natives," I
 suppose, toward the Pacific shore,
 impelled by that restless in-
 vention westward. In their place
 are people born east of the great
 river. My home was with Bro.
 W. Lipsey, pastor of the Baptist
 church at Fayetteville, but later
 gone from Coldwater, Miss. The
 Governor of the State and president
 of the Board of Trustees, Bro. Eg-
 isa Misi-sipplian. The president
 of the University, Dr. Murfee, a
 two members of the faculty, Pro-
 fessors Willis and Howell, are Vir-
 ginians. I took tea one evening with
 the Kentucky family of Bro. Wad-
 and the next evening with the Mis-
 sissippi family of Bro. Neely, a
 Fayette county, whose carriage
 was a sister of our late
 Brother Tommy Talbert, of Grenada
 county. I dined with the family
 of Bro. Wood, who went from
 county not far south of Columbus,
 can't tell now of the Tennessee
 and Georgians and others; there
 not space enough in THE RECORD
 But you see from what I have
 that one does not "get into the
 woods" when he goes to the West-
 Arkansas; he is merely "keeping
 with the procession. I must men-
 tion, however, the pleasure it gave
 me to meet several gentlemen who
 had been students with me at Oxf-
 ord, and to receive written or ver-
 bal messages of welcome from others
 who were unable to attend the Uni-
 versity commencement. Among
 these latter were Judge E. S. McDaniel,
 of Bentonville, and Judge E. A.
 Bryant, of Fort Smith, sons of Dr.
 A. Bryant, of Coffeeville, Miss. What
 a delight to be kindly remembered
 by some of whom one has tried faithfully
 to help get ready for life's work!
 I trust that you had
 A PLEASANT CHRISTMAS,
 and that you have girded yourself
 for the greatest year's work of your
 life, spent with my friend, Mr. Sidney
 Franklin, whose only son, Tony,
 was dying. It was hard to go from
 the sick man to the church for
 night and speak merry words to
 the Sunday-school children gathered
 about the beautiful Christmas tree.
 But thus it is with us: weeping with
 the broken hearted, rejoicing with
 them that are glad.
 My people are very kind to us
 personally. A little while before
 Christmas they presented me a check
 for one hundred dollars to help
 my expenses, they said, "in moving
 from Tennessee." And at Christmas
 was a good many members and
 friends thought of us in a way that
 made us grateful. Deacon W. A.
 Moore sent us a box of oranges
 from his Florida grove, Dr. D. P.
 Terry, another box from some other
 man's grove, Bro. Dr. Franklin,
 of Turkey, Dr. Methew, another
 man, Mr. Morris Niesse, still another.
 Mrs. M. L. Davis, a cake, Mrs. B.
 Hunter Sharp, another cake, with
 a bowl of jelly, Mrs. Dr. Wofford, half
 a cake, her husband is a Baptist, and
 she a Presbyterian, and her pastor
 the freehold, how much better
 for her and her both, if she had been
 a Baptist. Mrs. Col. Stenac, a
 basket of bananas and grapes, Dr.
 Robert Frazier, a basket of apples,
 and only, Mrs. A. D. Whitfield, a
 package of cigars, which of course
 were intended for the lady of our

the spirit that prompted them. It is a new experience to me, this getting

new experience to me, this getting
Christmas gifts, do you suppose it
because I have lately turned pastor?
If so, don't you want to turn too?

Affectionately yours,
JOHN L. J. HINSON.

A great German defined the difference
between Socialism and Christianity
in a very clever epigram:
"Socialism says, 'What is thine
mine.' Christianity says, 'What
mine is thine.' The difference is in-
finite. But the epigram needs cor-
rection. Christianity really teaches
us to say, 'What seems thine is
mine; what seems mine is not mine;
whatever thou hast belongs to God;
and whatever I have belongs to
God; you and I must use what
have according to God's will.'—
R. W. Dale.

WHAT SHALL WE DO TO KEEP
THE BOYS IN SUNDAY
SCHOOL?

Read before the Convention
Whitesboro, Miss.

John Habberton, in a recent C
teuquan, quotes this couplet:
"A millionaire and the human heart
Are sitting round the same old round;
If they have nothing else to grind,
They must themselves be ground."

There is a vital truth for us
these lines. If noble thoughts,
pure motives are not supplied to
young idleness, vicious thoughts
must necessarily eat away their
moral, for if they have nothing else
grind, they will grind to dust
purest material of their hearts.
We are ever on the watch to guard
girls from evil influences, but
doing so, we are apt to forget to
like care is due to the boys, and
they are too often allowed to "grow"
like Topsey.

Of course it is in the home that
boys should receive the highest
moral training, but it is not my province
to discuss that subject here, im-
tant though it is.

It is a well known and lamented
fact that the home training is
lacking, even with those boys
have a nominal home, and what
be said of the street gamins of
whose name is legion?

The Sunday Schools and
schools are the only means we have
of supplying this training. If we
do not reach the boys in this way,
we picture to ourselves what a
tiny this means for us? Can we
sent to give the future guidance
our nation into the hands of the
lacking in moral stamina?

If the hand that rocks the cradle
fails, we must supply a foster mother,
or, if we wish our principles to
in security. Think you the men,
our sister State, who, with such
are seeking to force the Lottery cur-
upon us, were brought up in a
day School? Were the members
the Mafia trained by Christian teachers?
The saloon-keepers, who are
selling death and run to thousands
of families, have they been brought
up in careful Christian nurture?
These men are not aliens and
laws, but they hold the franchise
this free country, and they warp
laws and morals as they will. If
would keep that liberty, of which
we so boast, we must strike at the
form of the hydra-headed monster,
vice, and deal death blows to it
ness, which is the mother of crime.
The saying, "if you want to keep
your prisons empty, keep your Sun-
day Schools filled," is trite, but it
is true.

Give the boys something to occupy
the minds and hands. "Carlyle
says, "Work is worship," and
might have added idleness is sin.
These things being true, how are
to reach the boys, how are we to
them into the Sunday School, who
they may be taught purity of
and loftiness of purpose? In many
of the city schools the committee
method has been found very effective.
Appoint a committee to see and
with all those boys not belonging
any Sunday School in your com-
munity. Let this committee be
work during Sunday School hours
that is better than any other step
during the week, as you are surer
of the close you want. Don't
about this delicate task in stern pe-
dantic style as if your mind was
made up to force them to come, but
persuade them, tell them you need
their help, touch their pride and
make them see you trust them.

The next step is the reception
the boys into the school. If you are
wise and cautious superintendent
you will not place these raw recruits
in the commanding presence of the
sternest man you have in your school.
Don't imagine that because they are
noisy, rude and often dirty that it
is necessary to put them where
brute force will keep them quiet, de-
pend upon it, their places will be
empty next Sunday, if you do.
Rather, give them in charge of some
quiet lady, whose gentle manner
and woman's tact will supply the
mother training they have lacked at
home. It is Ruskin who says: "The
buckling on of a knight's armor be-
his lady's hand was not the mere
caprice of a romantic fashion. It
the type of an eternal truth. The
armor of the soul is never well set
the heart unless braced by a woman's
hand, and it is only when she braces
it loosely that the honor of manhood
fails."

But let us see what are some of the
steps towards successful teaching
and towards preventing this slip-
slop animal boy from following his

In the first place, then, interest must be aroused, or you will fail si-

must be aroused, or you will fail signally in your greatest endeavor. If possible, take your class to one of the smaller Sunday School rooms, so that there may be nothing to mar the attention. Don't begin by delivering your class a lecture on the cardinal virtues and how very good they must be in order to get heaven when they die. They will begin to think the street corners-and the iron doors are far pleasanter places to have. And boys soon learn to see through this namby-pambyism and treat it with the indifference it deserves.

Probably the best way to begin is to tell a good wholesome story that will gain the attention. Note, I do not say a goody-goody story, but one to do away with that trash in the thinking age. It the boys are not enough to read, lend them some papers or pure-toned books, to be returned the next Sunday. They will furnish food for conversation. So put yourself on easy talking terms with your class.

Now for the lesson. A carpenter would not begin his work with his tools, so don't begin your lesson with the text. Read first the Bible-and maps are indispensable-a map of Palestine and of the world. Of course you can use exactly this plan, if your pupils are young to read.

Right here let me digress-to say that we will have made a great step towards improvement when our schools have these maps. I find myself wondering how the unique wonderful stories of the Bible have been heretofore studied without aid of maps. No wonder that I find a great faraway shadowy no-man's-land of people and places in Bible history. I remember that it was with something of a shock that I discovered when I studied geography at school that Mt. Ararat and Euphrates River were in real material existence.

Palestine is to the mind of the great child like More's Utopia, a strange and wonderful land of now and then. With your map before you give your study. Boys are fond of stories of war and adventure, and the Old Testament will greatly interest them. I properly taught Let them go with the children of Israel in their wandering and then fight the battles with the Amorites, Ammonites and Syrian tribes, a boy of ten who becomes so enthusiastic over these wars he would read the descriptions of fully, then go out and, laying of battle plans of Palestine on the ground, fight near the wars of Hebrews with the heathen tribes.

It is, of course, the office of the teacher to point out the hand of guiding these Israelites.

Neither should the New Testament lack in interest. What story is more wonderful as the story of the New Testament? What scene more touching than the heart-strings than the incomprehensible scene of the cross? And so grand and glorious as the resurrection, pointing backward as it is to Calvary, the promise of salvation and forward to that eternal life which is the fruition of all our desires.

Young children cannot fail to be interested in these stories told in simple way, and boys will not grow tired of this method of instruction for every lesson brings with it incidents, thoughts and aspirations. I cannot close without saying something about what you shall teach. Don't teach these starved souls that God is an awful being standing in the thunderbolts of wrath in his hand ready to consume them. We teach they are hungering for bread, and give them a stone.

Assuredly, truth, candor and justice should be instilled, but let the boy be open, true and honest because it is right so to be, not because we are trying to purchase heaven with these virtues, as if he were a rich baron to be bought with a price. Teach them that is love, and if they are His children, He will guide and help them. Teach them nature's religion, that "each is in the image of his heaven, and every bush after God, but only heaven sees takes off his shoes."

You may not see the good result at first-you may never see them. It is enough for us to know that they are to sow the seed, and God will gather in the harvest.

A. L. WEST

A preacher that will draw is a modern demand. The New Testament knows much of a holy preacher, of a faithful preacher, and of elements of saintly character; but knows nothing of a preacher to draw. The New Testament knows something of a church to draw men to it by a spiritual gravitation; draw them by the holiness of their lives, by the attractive forces of godliness. A preacher that draws is generally a compound sensation, genius, with a double portion of self mixed with the leaven-moisture of Christ. He proposes to be lively, taking, original and what the church ought to do by inherent Christliness. The drawing preacher is an illusive and vicious substitute for the solidity and piety of the church. A drawing preacher is the bait that a worldly church throws out to catch the world, and to cover the appalling fact that it has no power to draw men to Christ.

BRO. HACKETT:—

your associate's salute
making the selection.
reason why THE ROBERT
are good success.
Louisiana is moving on, w
res in the Baptist ran
after the old sort.
Arcadia and Fellows
did not forget the pastor
Christmas and new year,
make home comfort for
for the fourth year,
ing the hard times, the
ch makes an increase in
If with this we can g
in the spirituality of
we will be sure to pro
overshadowing our
Louisiana now is the letter
do we do it?
all genuine Christians
means kill him. But t
are not always in the
a bad man's vote o
as a good one. Th
ities are all divided and
are threatening to s
existence, and John
come along," in the
deception and bribery
may favor a re-cha
in thing, but somehow
that the right will succ
Murphy J. Foster, a
ticket for Governor,
a man and is of the k
make a leader for a tim
he norrid monster, w
Louisiana, will do har
series of promises but
expect help from all
he reaches out over
in, and in the sweet t
can say, "we help
L." Success to you
G. W. Har

**HUNDRETHENNAI MISSIONS
MEETING**
of the First Baptist Church
Miss, Jan. 30-31,
SATURDAY
10-30-10-30-Prayer for O
—A. A. Lomax.
10-10-20-Prayer for O
10-20-30-Prayer for O
Great Cities—J. B. M
10-40-11-Home Missions
11-40-12-Home Missions—A. J. M
11-11-20-Prayer that
missions may receive the
Home Mission Work.
12-20-12-30-Magnitude
of Home Missions—C
Mission—J. W. Lee, M.
12-30-1-Home Missions
Lowrey, J. L. Johnson
and G. H. Carter deliver
inspirational speeches.

SUNDAY MORNING
10-30-9-50-Devotional E
10-50-10-15-Judson, J.
10-15-10-30-Prayer by M
10-30-10-45-William C
Memorial of Modern Mis
sionary.
10-45-10-55-Prayer and
10-55-11-15-The Provi
dence of God—J. B. M
11-15-11-30-Missionary
Missions, L. H. And
11-30-12-15-Centennial
of the American Baptist
Central Committee
12-15-12-30-Prayer and
12-30-1-Home Missions
1-30-1-45-Prayer for
pi Baptists for Foreign
Missions—J. T. Christian.
SUNDAY AFTERNOON
2-30-3-30-Home Missions
3-30-4-00-Prayer for O
4-00-4-15-Prayer for O
4-15-4-30-Prayer for O
4-30-4-45-Home Missions
4-45-5-00-Prayer for O
5-00-5-15-Home Missions
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the First Baptist Church, Mer-

1862, Miss. Jan. 30-31, 1862. J.
 Mackett, presiding.
 SATURDAY MORNING.
 9:30-10:15—Prayer, Hymns, and
 address on Bible Authority for
 Missions—A. A. Lomax.
 10:15-10:45—Prayer for Our Country
 and Foreign Missions—J.
 10:45-11:15—The Great Cities—J. B. Gambrill
 11:15-11:45—Home Missions and Pa-
 triotic America—A. J. Miller.
 11:45-12:20—Prayer that Missions
 may receive the Holy Spirit—
 Home Mission Work.
 12:20-12:30—Magnitude and Impor-
 tance of Home Missions—Open
 discussion—J. W. Lee, M. V. Nolfing,
 W. Bezzman, J. T. Christ, lan,
 J. H. Lowrey, J. D. Johnson, T. G.
 G. H. Carter and others in
 illustrative speeches.
 SUNDAY MORNING.
 9:30-9:50—Devotional Exercises.
 9:50-10:15—Judson, the Apostle
 to the East—Paper by Miss M.
 Lowrey.
 10:15-10:40—William Carey,
 Pioneer of Modern Missions—J.
 Zeman.
 10:40-10:50—Prayer and song.
 10:50-11:15—The Providence of
 God—Missions, J. H. Anding.
 11:15-11:50—Centennial of Missions
 to the East—Committee.
 11:50-12:00—Prayer and song.
 12:12-12:30—That \$12,000 from Mis-
 sions—Baptists for Foreign Missions
 Year, J. T. Christman.
 SUNDAY AFTERNOON.
 2:30-3:00—Home Missions and
 Foreign Problem, W. T. Lowrey.
 3:10—Prayer for the evangel-
 ization of Cuba.
 3:10-3:30—Home Missions and
 Foreign Problem, W. T. Lowrey.
 3:30-3:50—Home Missions and
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 3:50-4:10—Home Missions and
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